

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 23, Vol. XXV.

Saturday, June 6, 1863.

Price One Penny.

THIRTY-THIRD ANNUAL CONFERENCE, OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Thirty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Bowery, Great Salt Lake City, on Monday, April 6, 1863, at 10 a.m., President Brigham Young presiding.

There were on the Stand: Of the First Presidency—President Brigham Young, Heber C. Kimball and Daniel H. Wells.

Of the Twelve Apostles.—Orson Hyde, Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards.

Of the First Presidency of the Seventies.—Joseph Young, Levi W. Hancock, Albert P. Rockwood and John Van Cott.

Of the Presidency of the High Priests' Quorum.—John Young, Edwin D. Wooley and Samuel W. Richards.

Of the Presidency of this Stake of Zion.—Daniel Spencer, David Fullmer and George B. Wallace.

Of the Presidency of the Bishopric.—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

Of the Patriarchs.—John Young.

Reporters.—George D. Watt and John V. Long.

Conference was called to order by the President, and the choir sang—"Know then that every soul is free."

The opening prayer was offered by Elder Wilford Woodruff.

Another hymn was sung, after which President Daniel H. Wells delivered an address on the building of the Temple, showing the necessity of doing all that can possibly be done for the building up of the kingdom of God on the earth, that the Saints might become an independent people. In speaking of the hauling of rock and the work to be done on the Temple this season, he regretted, he said, that the brethren should be such slaves to their appetites, especially in regard to tobacco, which it seemed they must have or they could not work. He stated that it was the design of the Authorities to again commence work on the Temple immediately after Conference, and it was hoped that the brethren would prepare and make ready their teams for hauling the rock to the Temple. He observed that we had before us the work of a life-time, and that it should always afford us joy and peace to do anything that we can do for the building up of the kingdom of God. It was also in contemplation, he said, to build a new Tabernacle of

suitable dimensions to accommodate the people, and that not long hence we should begin to attend to the necessary ordinances for the dead.

President Heber C. Kimball related some interesting incidents connected with his early travels and labors in the ministry. He then made some encouraging remarks upon the prospect before us of rearing a Temple to the name of our God, and said that in this great work we were all equally interested.

Elder George A. Smith expressed his gratification at being in the presence of, and associating with so many of the Elders who first engaged in this last ministry, and he was now delighted with the prospect of so many of the sons of these veterans going to take part in the same great work. Mentioned the second mission that was sent to Europe from this Church, and described the condition of the Elders after being robbed of everything they possessed by the benevolent Christian State of Missouri, and then reduced by disease to almost the last stage of human endurance. He concluded by calling attention to the impoverished condition of the Saints in the European Missions, and hence the necessity of our helping the out-going missionaries from this Territory.

Choir sang—"How happy every child of grace."

Benediction by Elder George A. Smith.

Afternoon.

The Conference was called to order at 2 o'clock. The choir sang a hymn and Elder John Taylor offered prayer.

Choir sang—"Come let us join our cheerful songs."

Elder John Taylor spoke on the subject of home manufactures. He rejoiced in the rising, spreading glory of Zion, and the vast and rapid increase of the kingdom of our God. In the building up of Zion it is intended that the Zion below shall be ready to meet the Zion from above. He remarked that the Saints are the ones who have to build up the kingdom of God upon the earth, and it is of no use to depend upon Gentiles, for they will not do it. Then let all the Saints lead out in the paths of truth and righteousness. Made

some remarks upon the gathering of the poor the present season, and felt happy to learn that the Saints had responded to the call for five hundred teams to go after the poor Saints.

Elder Ezra T. Benson made a few pertinent remarks on the rapid spread of truth and the growth of the latter-day kingdom. He remarked that the kingdom of God, as a whole, was like the principle of plurality of wives, it had got a good start and could not be stopped!

Elder Erastus Snow gave a brief account of the prosperous condition of the cotton-growing district.

Choir sang—"Hard times come again no more."

Elder F. D. Richards dismissed with the usual benediction.

Tuesday, April 7th, 10 a.m.

Singing by the choir and prayer by Bishop Lorenzo D. Young.

Elder George A. Smith said he hoped to see the time when the Saints would be able to meet in a *snug little* Tabernacle, 250 by 150 feet, so arranged that all will be able to hear the speaker. He felt truly gratified in the contemplation of the good prospects for this season's emigration, and he felt it to be his duty to advocate the propriety of having good and efficient teamsters, such as will be teachers, presidents or apostles to the companies—men who will make their wagons their headquarters. Observed that Zion is to be the most beautiful and the most delightful situation upon the face of the earth, and it is important that we should labor to make our inheritances pleasant and agreeable abiding-places. With this understanding, home manufacture was the religion that he wanted to preach.

Elder Orson Hyde made a few remarks, after which the clerk read the list of missionary names.

President Heber C. Kimball made some instructive observations to the young men whose names had just been read over to take missions to Europe. They were the sons of the Apostles, Prophets and the first Elders of this Church, and he felt to praise God that they were going. When he first went out to preach he had to trust in God, and he wanted these boys brought to

do it also, that they might learn to follow in the footsteps of their fathers.

Elder Charles C. Rich followed with some wholesome instruction on present salvation.

President Brigham Young then arose and appointed a meeting of the missionaries at five o'clock in the afternoon. Said he wanted these missionaries to go forth trusting in the Lord God of Israel, preach the Gospel and comfort the Saints; but he did not want them to ask anything from the poor, but what they did receive from those who have means he wished them to use it wisely, and to sustain themselves as far as possible.

Choir sang—"Come, O thou King of kings."

Elder Orson Pratt dismissed with prayer.

2 p.m.

Choir sang a hymn, and Elder W. W. Phelps prayed.

Choir sang—"On the mountain tops appearing."

Elder Amasa M. Lyman was called upon and presented the Authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball, his First, and Daniel H. Wells his Second Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, Thomas B. Broderick, James H. Hart, John Squires and William H. Folsom, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the first seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum; James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel M. Moore, President of the Priests' Quorum; Richard W. McAllister and George Openshaw, his Counsellors.

McGee Harris, President of the Teachers' Quorum; Adam Spiers and David Bowman, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum; Samuel G. Ladd and Warren Hardie, his Counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his assistants and agents for said fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff his assistant.

The foregoing Quorums and Authorities were all voted for separately, and each and all unanimously sustained by the Conference.

Elder Lyman then delivered a highly interesting and instructive discourse on the building of temples, tabernacles, and otherwise beautifying and ornamenting the Stakes of Zion. He then spoke of the renovating and sanctifying power of the truth when applied, and its inculcations carried out in the lives of men.

Elder Lorenzo Snow bore testimony to the good spirit and good teaching that had characterized the Conference. Made some pertinent remarks on the liberty and freedom afforded by the Gospel of Jesus Christ, after which he discoursed at some length on the particular religion of the Saints.

O choir sang—"God is my song."
Benediction by Elder George D. Watt.

Tuesday Evening.

Priesthood meeting—John Young presiding.

Singing by the audience.

Prayer by Elder George B. Wallace.

President John Young made a few remarks expressive of his desire to receive the reports from the branch Quorums of High Priests in the public meeting, if the brethren were prepared to do so. Reports were then handed in and read by the Clerk of the High Priests' Quorum.

Bishop Hunter next addressed the Priesthood. He spoke highly of the response that had been made by the brethren to the call for teams to go east. He wanted the farmers to turn their attention to raising white beans as well as flax, hemp, cotton, cane and other necessities.

President Brigham Young called the attention of the Priesthood to the necessity of the Latter-day Saints becoming a self-sustaining and independent people, producing within the limits of their own Territory, so far as practicable, everything they consume. His entire discourse, which will be printed in full, was designed and calculated to show men how to live independently.

Elder George Goddard was called upon and sang—"The city I love so well."

Elder Samuel W. Richards pronounced the benediction.

Wednesday, April 8th, 10 a.m.

O choir sang—"The glorious Gospel light has shone."

Elder Wilford Woodruff offered prayer.

O choir sang—"Lift up your heads ye scattered Saints."

President Brigham Young called the attention of the Conference to the Missionary Fund by stating that the first business of the morning would be to present to the Conference the subscription-list of yesterday to the Missionary Fund. Brother Thomas Bullock then read the names and amounts donated by individuals on yesterday.

The President then briefly reviewed the history of the Missionary Fund,

and showed that three years ago a subscription amounting to \$12,000 was raised for that Fund, but now the subscription was so small that he was almost ashamed to name it. He then announced that no further subscriptions were wanted here, during Conference, but that the matter would be left entirely with the Bishops throughout the Territory, and the brethren were then instructed that their donations would be wanted here, therefore whatever was subscribed must be delivered to brother John T. Caine or Archibald N. Hill, in this city. Immediate returns were requested.

He did not feel that he was called upon to multiply words upon a subject so familiar to the Saints as that of sustaining the Elders who go on missions from this point. This community is free from poverty, starvation, and the distress that are entwined around the habitations of the poor Saints in Europe.

Domestic economy, neatness in the domestic circle, the obtaining of the comforts of life by honest industry and the duty of every man to make his family comfortable, were subjects that called forth much useful instruction, as will be seen by the verbatim report when published.

The erection of a new Bowery, adapted to the wants of the people here, formed an interesting part of the President's remarks, as he described its design, dimensions and commodiousness.

President Young then spoke of the indebtedness to the Perpetual Emigration Fund, and regretted that the brethren were not more punctual in paying up their bills that were due the Fund, that the company might be able to send for more of the poor.

O choir sang—"I saw a mighty angel fly."

Benediction by Elder Lorenzo Snow.

Afternoon.

O choir sang—"When all thy mercies, O my God."

Prayer by Elder J. V. Long.

O choir sang—"Great God attend while Zion sings."

President Brigham Young announced his intention to visit the southern settlements this spring, and that he would start about the 20th of this month. He invited all who wished to accom-

pany him, and told them how to prepare for the journey.

President Heber C. Kimball next addressed the meeting on a great variety of practical subjects.

President Daniel H. Wells preached on the doctrine of obedience, the necessity of securing the faith and confidence of the brethren in the Church in every place. Reasoned on the duties of the Saints to hold secure their grain and everything they possess subject to the controlling influence of the Priesthood.

Spoke of the kind of manufactures that are necessary. He argued the propriety of carrying out the words of President Brigham Young in all things.

On motion of President Kimball, the Conference adjourned till the 6th day of October next, at 10 a.m.

Choir sang the Saints' national anthem—"O God bless Brigham Young."

The concluding benediction was pronounced by Elder Orson Hyde.

J. V. LONG,

Clerk of Conference.

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.

(Continued from page 326.)

The vegetable productions of India are in great variety and perfection—nature has lavished upon her all her choicest gifts. The most gigantic trees, the densest forests, the broadest leaves, the largest flowers, the most luxurious and beautiful creepers, luscious fruits, nutritious vegetables, herbs of overpowering fragrance, simples of inestimable value and efficacy—a pharmacopeia unrivalled—these are the characteristics of the spontaneous vegetation of India: nowhere else is there such abundance or such infinite variety. Amongst the most important are cotton, indigo, sugar-cane, cajuput-oil, caoutchouc, rice, wheat, barley, ginger and palms of every description. The scenery throughout India is remarkable for groves of palm and mango-trees planted all over the empire; the former in the vicinity of the coasts, and the latter in the north-western provinces and Behan. A strong religious feeling influences the Hindoo in making these plantations. He believes that his soul, in the next world, is benefitted by the blessings and grateful feelings of those of his fellow-creatures who, unmolested, eat the fruit and enjoy the shade of the trees he has planted during his sojourn in this world. The names of those who have planted mango-groves are supposed to be remembered by all who eat of the fruit, sit in their shade, or drink of their waters, from whatever

part of the world they come. The most stupendous and remarkable trees in India are the teak, the palm, the banyan, the sissoo, the soul, the peepul, the bamboo and the talipot. Of these the most remarkable is the banyan, for the extent of ground it covers and the peculiarity of its growth. It has a woody stem, branching to a great height, with heart-shaped leaves; some of the trees are of an amazing size, as they are continually increasing, and, contrary to most other things in animal and vegetable life, they appear to be exempt from decay. Every branch from the main body throws out its own roots—at first in small tender fibres, several yards from the ground; these continually grow thicker until they reach the ground, where they strike in, increase to large trunks and become parent trees, shooting out new branches from the top; these, in time, suspend their roots, which, swelling into trunks, produce other branches, and so they continue in a state of progression as long as the earth contributes her sustenance. There are some banyan, or banian-trees in India which measure several thousand feet in circumference, and can afford shelter and shade to 8,000 persons. The Hindoos hold the banian-tree in special veneration, often assembling beneath its boughs, like the Druids of old, to perform ceremonies and sacrifices, and not unfrequently

placing idols at the foot of the stems in a conspicuous place. The peepul-tree is also found in great abundance; it makes its appearance everywhere, unplanted, unsought for; it rises in the most extraordinary places. It often grows, to the great detriment of public buildings, out of the cement which connects stones and bricks, and by the violence of its pressure gradually destroys the edifices. "No wonder," says Colonel Sleeman, "that superstition should have consecrated this tree, delicate and beautiful as it is, to the gods. The palace, the castle, the temple and the tomb—all those works which man is most proud to raise, to spread and to perpetuate his name, crumble to dust beneath her withering grasp. She rises triumphant over them all in her lofty beauty, bearing high in air, amidst her light green foliage, fragments of the wreck she has made, to show the nothingness of man's efforts." I had one of these trees in my *compained* in Calcutta, which had a large piece of a mill-stone firmly imbedded in its trunk high up in air, having rent it in two through the hole in the centre, clasping and carrying up with it one of the halves. Nature has been wonderfully liberal of her supply of vegetable diet—no part of the world is so fruitful of those products; every fruit and vegetable known to mild climates, and even to cold regions, is produced on the hills or plains of India, and in addition to these, vast varieties peculiar to the tropics grow in luxurious abundance. To enumerate them all would be impossible in the limits of a volume, and the quality of many would be difficult to describe without the aid of the horticulturist and the naturalist. Suffice it to say that the seemingly fertile soil of India yields mangoes, pine-apples, plantains, pomegranates, pumplenoses, jacks, custard-apples, leeches, guavas, melons, oranges, lemons, limes, grapes, sour-sops, almonds, gooseberries, strawberries, tamarinds, plums, figs, dates, brinjalls, peas, beans, artichokes, salads, celery, beetroot, cauliflower, nollcoll, mango-steens, &c., &c.

Rice is the staple article of diet amongst the entire native population of all Asia. That portion of the Burmese Empire lately added to the British

dominions, under the Governor-Generalship of the Marquis of Dalhousie, is reckoned the greatest rice producing country upon earth; in fact, it is asserted by good judges, that the Pegu provinces are capable of supplying the world at large with the article of rice. In fact India is so highly favored that every month the year round has its fruits, vegetables and flowers. The trees and shrubs are green all the year. Vegetation attains to a most gigantic size, and with a rapidity of growth which, if I were to attempt to describe, would only excite the scepticism of those who have not visited a tropical clime.

As for the animals ranging the forests and jungles of India, they are like everything else connected with that country, gigantic and multitudinous. There are huge elephants, wild and domesticated; its rival, the rhinoceros; the camel abounds as an ordinary beast of burden; the lion is found principally in the northern provinces, but the tiger abounds in every forest and jungle throughout the country; leopards, ounces and panthers of many varieties abound. One species of leopard is used to hunt wild deer, and is called the *cheet-ah*. Bears are numerous; deer of every description, with antelopes and wild boars are plentiful. Hyenas and jackals go in packs of many hundreds together, and keep up the most demoniac howling throughout the night. Wolves, foxes, hares, squirrels, porcupines, hedgehogs and monkeys of every description, from the large man-monkey, or ourang-outang, down to little creatures no larger than a common rat, exist in vast numbers. Through the superstition of the Hindoos the monkey tribes have been multiplied *ad infinitum*, as they consider them a sacred animal and protect them accordingly. The buffalo, both wild and tame, is also found in great numbers.

The birds of India are not to be surpassed for beauty by those of any other country on earth, especially the parrot tribe, eagles, vultures, and a vast variety of species too numerous to mention. The serpent tribe abounds; alligators are numerous in the rivers and tanks; also insects of every variety imaginable — mosquitoes, moths and

ants of all kinds. The white ants will eat anything but metal, and even that I have heard them get credit for eating, in the shape of rupees; certain it is their destructiveness is very great.

Throughout the different nations of India there is a greater diversity of language and character, physiognomy, customs, manners, &c., than is to be found in all Europe. There are at least thirty nations, speaking as many languages, all strangers to each other; and of each of these languages there are innumerable diversities of dialect. The Hindoos strongly resemble Europeans in the form of the head, the features of the face and the proportions of the limbs, though their physical characteristics differ very much in different parts of the country; thus, among the Rajpoots and northern mountaineers are to be found men of gigantic stature and proportions, (of this class are many of the Sepoys in the British service in India) whilst the inhabitants of the plains are, generally, of shorter stature and more slender form. They are, however, all of an agile, graceful form. The complexion varies from a dark olive, approaching black, to a light, transparent, beautiful brown, with still an olive tinge, like that of natives of parts of Italy or Provence. Bishop Heber says—"Some were black as negroes, others nearly copper-colored, and others little darker than the Tunisians whom I had seen at Liverpool. Their face is oval, the forehead moderately large and high, the eyes and hair black, the eyebrows finely turned, and the nose and mouth have a European cast. The women, when not exposed to the weather or stunted by hard work, are often very beautiful. Their forms are delicate and graceful, their limbs finely formed and rounded, their features mild, their eyes dark and languishing, their hair fine and long, their complexion glowing, and their skins remarkably soft and polished. The Bengallers are weak in body and timid in mind, deceitful and servile."

The Europeans of India consist, chiefly, of natives of the British Isles, French, Danes and Portuguese, with their descendants. There are also a few Americans. Another class which is becoming very numerous in India is the East Indians, called also Eurasians,

or half-castes. They are the offspring of European fathers by native mothers. They generally profess whatever religion their fathers held. They are found chiefly in the capitals of the three Presidencies and in the neighborhood of the principal civil and military stations. They are generally tolerably well educated, and all speak the English language as well as the vernacular tongue of their native province. They almost monopolize the situations of clerks and accountants in the Government offices, as well as in those of public servants and private merchants. The ladies of this class, though feelingly conscious of the distinction between them and pure Europeans, yet look upon young men of their own color as beneath them. In the orphan asylums and seminaries of Calcutta, there are generally upwards of 500 half-caste girls, illegitimate daughters of officers and civilians, by native mothers of the higher ranks, who have received a genteel education. About nine-tenths of the native population of India are of the Braminical or Hindoo creed. Bishop Heber says of them,— "Of all idolatries which I have ever read or heard of, the religion of the Hindoos really appears to me the worse in respect of the degrading notions which it gives of the Deity, the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty, not only permitted, but enjoined and inseparably interwoven with their ceremonies, and in the total absence of any system of morals, or any single lesson which the people ever hear to live virtuously and to do good to each other. In general, all the sins a Sudra is taught to fear are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Accordingly, though the general sobriety of the Hindoos affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little shame in being detected in a falsehood, or so little interest in the sufferings of a neighbor

not of their own caste or family; whose ordinary and familiar conversation is so licentious, or, in the wilder and more lawless districts, who shed blood with so little repugnance." With the Hindoos everything is mixed up with their religion; their sciences, their arts, all are revealed from heaven. Their religion mixes itself with their legislation, determines their habits, fixes their customs, establishes their institutions, forms their national character; it guides their science and controls every branch of intellectual pursuit. Undo, therefore, their religion, and you undo the whole system of Hindooism; overthrow their science, and their religion perishes along with it. In an essay read at the last examination of the General Assembly's synod (22nd of January, 1841) at Calcutta, by Mahendra, a Hindoo convert to Christianity, a rapid view was taken of the leading branches of Hindoo literature, science, philosophy and theology, and it is shown in succession how sound knowledge must inevitably demolish the whole. Considering that there were hundreds of intelligent Hindoos present, and they could patiently listen to such a demonstration from one of their own countrymen, "We may well conclude," says Dr. Duff, "that the spell and enchantment of Hindooism are fairly broken in the metropolis of British India."

The great fertility of the soil generally insures a sufficient supply of food

with very little labor; but so dependent is vegetation, in this hot climate, upon the supply of moisture, that an unusual continuance of dry weather sometimes occasions the most dreadful famines. Several occurred in some parts of India, during my residence in it, from the foregoing cause, when thousands of natives, in the purely native districts, perished for want of food. Natural affection seemed destroyed, and mothers might be seen offering their children for sale for a little rice. Tanks, or artificial ponds of water, and wells, are dug in great numbers over tracts of cultivated country. India is a country where you meet with the extremes of the sublime and the contemptible; magnificent enterprises, incomparable heroism, unequalled sagacity, incredible cruelty, horrible superstition, wonderful perseverance, grandeur of conception, multiplied instances of the loftiest efforts, and the most abject degradation of humanity. In no part of the world are we presented with so striking a proof of the influence of moral over brute force, as in India; it is a marvellous problem, a phenomenon which puzzles the philosopher—to the whole world it is a mystery, to see a multitude of nations, comprising hundreds of millions of people, extending over a vast region of country, acknowledging the supremacy of a handful of islanders whose seat of Government is five thousand miles off.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 338.)

In April, 1830, having received the Book of Mormon, as I was on my way home from the town of Lima, where I had been to preach, I stopped at the house of a man by the name of Tomlinson, to get some dinner. While engaged in conversation with the family, a young man came in, and walking across the room to where I was sitting, held a book towards me, saying,—"There is a book, sir, I wish you to read." The thing appeared so novel to me that for a moment I hesitated, saying,—"Pray, sir, what book have you?" "The

Book of Mormon, or, as it is called by some, the Golden Bible." "Ah, sir, then it purports to be a revelation." "Yes," said he, "it is a revelation from God." I took the book, and by his request looked at the testimony of the witnesses. Said he—"If you will read this book with a prayerful heart, and ask God to give you a witness, you will know of the truth of this work." I told him I would do so, and then asked him his name. He said his name was Samuel H. Smith. "Ah," said I, "you are one of the witnesses."

"Yes," said he, "I know the book to be a revelation from God, translated by the gift and power of the Holy Ghost, and that my brother Joseph Smith, jun., is a Prophet, Seer and Revelator."

This language seemed to me very strange, and, I thought, rather ridiculous; still I said but little more to him, but thought he must be deceived, and that the book was a production got up to lead people astray; however, I thought it my duty to read it, as I had promised, and search out the errors, and, as a teacher in Israel, expose such errors and save the people from the delusion.

I bought the book and went home, and told my wife I had got a week's work laid out, and I hoped that nothing would occur to prevent my accomplishing my task. She said, "Have you anything new to attend to?" I replied, "I have got a book here, called the Book of Mormon, and it is said to be a revelation, and I wish to read it and make myself acquainted with its errors, so that I can expose them to the world."

I commenced and read every word

in the book the same week. The week following I did the same, but to my surprise I could not find the errors I anticipated, but felt a conviction that the book was true.

On the next Sabbath I was requested to give my views on the subject, which I commenced to do. I had not spoken ten minutes in defence of the book when the Spirit of God came upon me in a marvellous manner, and I spoke at great length on the importance of such a work, quoting from the Bible to support my position, and finally closed by telling the people that I believed the book. The greater part of the people agreed with my views, and some of them said they had never heard me speak so well and with such power. My father then took the book home with him, and read it through. I asked him his opinion of it. He said it was the greatest work and the clearest of error of anything he had ever seen, the Bible not excepted.

I then lent the book to my sister Fanny Murray. She read it and declared it a revelation. Many others did the same.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 6, 1863.

THE ESTABLISHMENT OF THE KINGDOM OF GOD.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

DAN. ii, 44.

This positive prophetic declaration of the Prophet Daniel cannot fail to give undying faith and consolation to every soul who has been made acquainted with the truths of the Everlasting Gospel in these last days, and whose hearts and desires are good and righteous before the Lord; to know that God from the beginning has purposed taking the reins of government into his own hands, after that he had shown mercy and forbearance until their claims were fully satisfied, then to guide the destiny of men and nations by the power of his own

right arm, unto the consummation of all things spoken by all the holy Prophets since the world began. This alone ought to be sufficient to inspire within the bosom of every soul a steadfast zeal and unchangeable determination to be indeed a Saint, and follow strictly the footsteps of our illustrious head, even Jesus Christ, observing and performing every requirement that can be made. But to *know* that He has already taken, and will evermore hold the power of government in his own hands—that he will as surely reward the faithful, punish the ungodly, and execute his every design, as that he dwells in the heavens and is “a God with whom there is no variableness, neither shadow of turning,” should dispel every fear and solace every heart in all the varied scenes through which we may pass. Come what may, we know that God is at the helm, and all things will work together for good to them that love God and keep his commandments.

It is no longer possible for men to say that this knowledge cannot be obtained. The channels of light and truth are opened from the fountain-head to man. The famine for the Word of God is past. Men need no longer to wander from sea to sea in search of it. The earth and the hearts of men are beginning to rejoice and be glad, for the sound and the effects of the Everlasting Gospel have reached them, and are fast spreading throughout the length and breadth of the whole earth. The glad reign of righteousness and peace is being ushered in; and although its consummation must be preceded by the destruction of the wicked, through the wars and desolations which are devastating and about to overwhelm the ungodly nations of the earth, the kingdom of God must triumph, and is increasing upon every hand, both within and from without, and will continue to do so until every humble, honest soul shall be gathered in. Thousands are flocking to the standard yearly; and those who have been gathered, and are faithful, are constantly advancing in knowledge and wisdom and in all the elements of power and greatness. While they are thus increasing in the knowledge of God and of his government on earth, they are establishing themselves and their posterity upon the principles of virtue and truth, the true “foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone,” and soon will the opposing kingdoms of this world be broken to pieces and crumble to ashes beneath the onward, rapid march of the kingdom of our God. Yet the Lord in his mercy offered peace to the world even in the eleventh hour; and had those to whom that message has been most effectually borne, accepted of the mercies and truths offered,—to-day, where war and misery stalk through the land, there would have been peace, prosperity and happiness—the nation would have been united, powerful and glorious; but the dire consequences of disobedience have fallen upon the nation, as they will upon every nation or individual that rejects the message of salvation now being offered without money and without price to the children of men. Knowing these things, as faithful Saints, our efforts should be untiring in the building up of the kingdom of God and hastening on its final triumph. Those who are not faithful will surely be left behind, while those who have embraced the Gospel will as surely gain life eternal. Not all who have been baptized and who are called Saints have embraced the Gospel. Those who have indeed received the message of the kingdom, abundantly testify of it in their virtuous and honest lives, and their good works. This is the only sure test, that to embrace the Gospel is to embrace virtue, honesty, truth and every attribute of God.

ABSTRACT OF CORRESPONDENCE.

—o—

AUSTRALIA.—We are pleased to learn, by Elder Broadbent's letter, and also by one from brother James F. Cox, to which Elder B. refers, of the progress of the work of God and the spread of the Gospel in that distant but extensive region, and that some, at least, of the Saints there are living so as to exercise that faith before the Lord which it is the privilege of his faithful children to do in this as well as in all former dispensations, and which enables them to realize those blessings of both a physical and spiritual nature which their circumstances may demand. Brother Fox writes that he was afflicted with the asthma previous to embracing the Gospel as taught by the servants of God in this Church, but as soon as he received and obeyed the truth, feeling that he had a right to enjoy the blessings promised to the obedient, he, on the 18th day of October, 1862, called for the Elders of the Church to administer to him, which they did, and from that hour he has been entirely free from the disease. We sincerely respond to brother Fox's desire and prayer that he may prove faithful, and that he may not become ungrateful and unmindful of the favors bestowed upon him, as too many have done who have received great and signal blessings from the Lord, and whose lives have been prolonged by his power as manifested through his holy Priesthood. We trust the Elders and Saints in Australia will continue to manifest increased diligence and faithfulness, for we earnestly hope and believe there is a good and great work to be done there yet.

CHELTHENHAM DISTRICT.—Elder John G. Holman, President of the Cheltenham District, writes very satisfactorily and encouragingly regarding the work of the Lord in that section of the country. The Saints feel well generally, and the Priesthood are laboring diligently in their various fields, and all are unitedly striving, with commendable energy, to clear off the little debts which are hanging upon the Conferences, and which most desirable object Elder Holman feels confident, with the blessing of the Lord and the assistance of the Saints, he will soon be able to accomplish.

NEWS FROM HOME.

—o—

The subjoined items, which will doubtless be perused with interest by both those who have and those who have not had the pleasure of residing in Utah, we extract from the *Deseret News* of April 22nd, :—

PRESIDENT YOUNG'S TOUR SOUTH.—Pursuant to previous arrangements, President Young left the city on Monday morning, the 20th inst., at nine o'clock, on a tour through the central and southern counties, expecting to be absent a month or more. He was accompanied by President Kimball, most of his clerks and several other gentlemen from this city, and some from Farmington, Ogden, Brigham city, and other towns north, who availed themselves of the general invitation extended to all who wished to take an excursion of the kind, and could leave their business for a few weeks without material inconvenience or disadvantage, on a pleasure trip to the cotton country, which is becoming so famed in the history of Deseret. The company will unquestionably be materially increased in numbers as it progresses southward, through Utah, Juab, Sanpete, Millard, Beaver and Iron counties. The outward trip will, as we understand, be taken more leisurely than the return, as the President, we believe, intends to go through

Sanpete county and other places not directly on the road as he goes out, and will not probably come back by the same route, as he intends to visit most, if not all the southern settlements, before his return. The cotton growing, manufacturing and other enterprises having particular reference to the prosperity, wealth, happiness and social independence of the people of Deseret, will be objects of his special attention during the tour, and if the people will heed the counsel and instructions which may be given them they will be greatly benefited. In common with tens of thousands, we wish President Young and those accompanying him a prosperous and pleasant journey, and a safe return to their respective families and homes, when the several objects for which the tour has been taken shall have been accomplished.

PUBLIC IMPROVEMENTS:—The citizens of the south-western Wards of Great Salt Lake City have of late manifested a commendable public spirit, and have made, since the flood last season, which materially affected the lower Wards, some permanent and valuable improvements, which will be of great public benefit and cannot fail to materially enhance the value of property in that part of the city. Among the improvements thus made is a good turnpike road from the 5th Ward Jordan Bridge eastward across the bottom, on 8th South Street, which has been raised or thrown up above high-water mark, and will hereafter, when some of the intersecting streets shall be repaired, be one of the principal roads leading out of the city. The road is not quite finished and the turnpiking should be extended through the 5th and 4th Wards to the State Road, to make it complete, which is the intention as soon as it can be accomplished. Levees, which have cost several thousand dollars, have also been constructed on the east side of the Jordan this spring, wherever the banks were so low that the water when high, as it has been during the past year, has overflowed, and inundated much valuable farming land, which can now be cultivated as heretofore, and will add materially to the wealth of its owners or occupants specially, and be of incalculable benefit to the community generally.

BANNOCK CITY EXPRESS.—On Wednesday evening last, Mr. A. H. Conover arrived from Bannock city with the express, bringing about five hundred letters. There were but few Indians seen on the route. Pocatello, with his band, was somewhere in the vicinity of the Portneuf, and as understood, wants to fight, and would be glad to have General Connor send out an expedition in that direction, that he may have a chance to gratify his greediness for glory. The natives have made no hostile demonstrations on the route hence to the Idaho mines recently, but as understood, they are far from being friendly to the whites, and intend to make good the losses they sustained at the battle of Bear River before the end of the year.

FIRST DISTRICT COURT.—On Thursday last, Judge Drake, accompanied by Marshal Gibbs, went to Provo for the purpose of making arrangements for holding the Federal Court in the First Judicial District, which according to appointment was to have been held there and to have commenced on Monday the 20th instant. As there is no court house in Provo, the Marshal had to rent a hall in which the court could be held. The building, as a matter of course, needed some fitting up, which could not be done in time for use on the following Monday, consequently Judge Drake adjourned the court till Wednesday, the 29th.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, }
April 18, 1863. }

President George Q. Cannon.

Dear Brother,—Since my last letter

to you, April 1st, the brethren have continued very busy in collecting and fitting out the teams for Florence, and it is expected that the first fifty will start on or about the 20th instant, and that

ENGLAND.

HULL CONFERENCE.

Hull, May 19, 1863.

President George Q. Cannon.

Dear Brother,—As I am about to leave the Hull Conference, according to appointment, for the Nottingham, I consider it to be my duty, as well as a pleasure, to address you a few lines relative to the prosperity and progress of the Work of the Lord in this part of the Mission.

On the 26th ult. we held our Conference, on which occasion our meeting-room was tolerably well filled with Saints and strangers. We were favored with the presence of Elders Joseph and Samuel Smith, from Sheffield and Leeds. A statistical and financial report of the Conference was read by Elder T. Crocroft, secretary, and was accepted as correct. The Authorities of the Church were presented and sustained by the unanimous vote of the Saints,—even many of the strangers present, partaking of the good Spirit, gave their votes freely.

Christ has said that "Except ye are one ye are not mine." Have we not, as a people, a claim to be owned by our Father, when it is a well known fact that the spirit of unity is such a prominent characteristic of the Latter-day Saints. The different Branches and the Saints comprising the Conference were, generally speaking, represented by myself to be in good standing. The Conference was addressed by Elders Joseph and Samuel Smith and myself, when much good counsel and instruction were given, and many exalting principles of the Gospel were unfolded to the congregation by the aid and assistance of the Spirit of God which rested on the speakers. I am confident all present felt edified and instructed by the teachings imparted. The Spirit of God caused our hearts to rejoice during the day.

It has now been a little over one year since I was appointed to the Presidency of the Hull Conference. I can say truly that I have labored with pleasure and satisfaction while in the same, and I feel, also, that my labors have not been in vain, for the Spirit of the Lord has been with me in testifying of his Work, and I have had the satisfaction of seeing some few of the family of Adam embrace

all will be on the road not far from the 25th. Present appearances indicate that the trains will arrive on the frontiers at rather an earlier date than the one I have previously mentioned—say on or before the 1st instead of the middle of July; but should they reach there before the majority of the immigration, it is much cheaper and better for the comparatively few to rest and recruit their oxen, than for the many to be idle and on expense waiting conveyance. A mule train, owned by different persons, started for Florence on the 16th inst., and took several of the forty-seven persons called at our last Conference to go on foreign missions.

"England" is the destination named in all the certificates of the Missionaries now sent out, with the understanding that they report to you in Liverpool, and that you will, both then and from time to time, assign them such localities within your Presidency as your judgment and the Holy Spirit may direct. This has been deemed the better course at this time, as you are more familiar with the wants of the different fields of labor abroad than we can be presumed to be. They are all instructed to use diligence to reach Liverpool at the earliest practicable date.

Our Conference lasted three days, was numerously attended by brethren from nearly, if not all the settlements, and was apparently pleasant and beneficial to both speakers and hearers.

April 20.

I start this morning on a visit to our Southern Settlements, accompanied by President Kimball, some of your Quorum and other brethren, and expect to be absent some six weeks. President Wells tarries at home to oversee business in general, and to expedite the erection of a large and commodious Tabernacle west of the Temple foundation.

Home affairs are moving along peacefully and favorably, the enemies of truth apparently being foiled from time to time by a Power they know not in the consummation of their evil plans.

The season thus far is very promising for an abundance of fruit and the varied products of the soil. Your family and friends are well as also the people generally.—Your brother in the Gospel,

BRIGHAM YOUNG.

the Gospel we are authorized to bear to the nations. I regret to say, however, that many who seem to have a conviction of the truth are slow to embrace it. I have on some occasions conversed with religious men, who did not know that I was a "Mormon," and have tried to convince them of the doctrines laid down in the Scriptures, when they have contended against them with all the ability and tact they could command. This has convinced me that their opposition to the Saints is not so much the result of any antipathy towards us as individuals, as it is of their dislike to and hatred of the doctrines and precepts of Jesus. In perusing the New Testament, I find that the spirit of revelation and prophecy, and also the gifts and blessings, were always enjoyed in former times by those who belonged to the Church of Christ; but, strange to say, I have talked with many who are well versed in the Scriptures, and as yet, I have found but few who even contend for these things; and those few, I am proud to say, will generally embrace the truth. I told a lady the other day that the main difference between the Gospel we preach and that preached by the world, was, that we not only wanted the "form of godliness," but we contended for, and believed in enjoying the power thereof. The Apostle Paul tells us that the letter killeth, but the spirit giveth life.

The native Elders here are endeavoring to magnify the holy Priesthood restored through Joseph Smith, and they have assisted me much to extend the truths of heaven to the people. The Saints, generally speaking, enjoy the spirit of the Gospel, and are endeavoring to live by its mandates. However, I realize that they have a great deal to learn before they arrive at that standard of perfection God designs to bring them to.

We have been holding meetings in the Market-place now for some time, which are quite well attended by the citizens, and I trust that the fruits of our labors will appear in due season. In consequence of depression of trade, &c., we shall not contribute many from this Conference to swell this season's emigration. There will, however, be some twelve or fourteen emigrate from here this season for Utah. The Saints, and

others, in this Conference, during my sojourn among them, have treated me with much kindness and respect, and in taking my leave of them, I pray that the blessings of God may be with them and that their way may be opened to gather to Zion, where I hope to have the privilege of meeting many warm and kind-hearted friends again.

Praying our heavenly Father to bless you, together with all his servants who are engaged in the ministry, I remain, your brother in the Gospel,

P. P. PRATT.

AUSTRALIA.

Minmi, New South Wales, }
March 9, 1863. }

President George Q. Cannon.

Dear Brother,—I received your welcome letter, with the *Stars and Journal of Discourses*, for which I and the Saints feel thankful to you. I shall ever feel grateful to receive from you such instruction as will be for the upbuilding of the Church and Kingdom of God in this part of the world. I have acted as the President of this Mission since the death of President Thomas Ford. The Priesthood and the Saints have received and endeavored to carry out my counsel.

The Work of the Lord in these lands, for two or three years back, has been, comparatively speaking, at a stand-still, but I am thankful to be able to report that the prospect for doing good in these lands is beginning to be favorable once more. We have opened a new Branch of late, called the Tommago Branch, which numbers seventeen members, two Elders, two Priests, one Teacher and one Deacon; they are all in good standing and striving to live their religion. There have been five baptized and confirmed in this Branch within a few weeks past. The Hunter's River Branch numbers about twenty-five members, including five Elders. The Sydney Branch I cannot give any correct report of at present; it has been in a disorganized condition for some twelve months or more; there were about sixty Saints in it, how many there are at present I cannot say. I have written two letters to the Presiding Elder since I received yours, but I have had no answer yet. I intend to pay them a visit, after which I will let you know their true

condition and prospects. The South Australian Conference has, I believe, three Branches, with a goodly number of Saints. The last Conference Minutes sent from there, I have reason to believe, were lost in a mail steamer coming from Melbourne to Sydney. The President of South Australia Conference I believe to be a very good man, and the Saints under his charge are very obedient and willing to receive instruction and obey the same. I presume the three Branches number one hundred Saints, so that there are nearly two hundred Saints in these lands.

As soon as there is any money on hand from the sale of books I will remit it to you without delay. In my next I will send you our General Conference

Minutes. I inclose, also, a testimony from one of our newly baptized Saints of the healing power of God by the laying on of the hands of his servants the Priesthood. The Saints here desire an interest in the prayers of the British Saints, whom, though they have not seen, they love.

Praying God the Eternal Father to bestow upon you every needful blessing to enable you to discharge the responsible duties devolving upon you, that you may return to Zion with many souls for your hire and seals to your ministry, and that you may enjoy with them the blessings which are in reserve for the faithful, I remain, your brother in the New and Everlasting Covenant,
WILLIAM BROADBENT.

S U M M A R Y O F N E W S .

PRUSSIA.—The news from Prussia is important:—The *coup d'etat*, so long expected, has come at last. His Majesty not only persists that he was right in his view of the question relative to the privilege of Ministers to speak unchecked in the House of Deputies, but he tells the Chamber that its address has cut away all hope of community of action—that its attitude on foreign questions has grieved him deeply—that he should seriously oppose any attempt to carry out the threat of stopping the supplies—that he will maintain the power of the Crown undiminished, and, finally, that he will neither change his Ministry nor his system of government.

POLAND.—The rival Governments in Poland are at the present moment very active. A Cabinet order has been received at Warsaw, directing that all persons suspected of complicity with the insurgent cause are to be arrested and thrown into prison, and sent to Siberia, or put into the Caucasus army. On the other hand, the National Government has divided Poland into districts, and appointed to each a district chief. These chiefs are instructed to organize and arm the whole male population between 18 and 35 years of age, so that there may be a general rising on or about the 1st of June.

AMERICA.—The Federal Government has forbidden the export of horses, mules, or war material. It was supposed that General Stoneman had destroyed the railroad bridges between Fredericksburg and Richmond; but this was not the case. Trains are now running regularly upon the Richmond and Fredericksburg Railway. General "Stonewall" Jackson's funeral took place at Richmond on the 12th with great demonstrations of sorrow and respect. The *Richmond Whig* says that since the death of Washington no similar event has so profoundly and so sorrowfully impressed the people of Virginia as General Jackson's death. Gen. Thomas Francis Meagher has resigned the command of the Irish Brigade. Great preparations are making for a meeting of all the loyal leagues in New York State, to be held in Utica on the 27th instant. Ten Federal negro regiments have been organized at Memphis, and ten more are in course of organization. It is said General Lee intends to make an early offensive movement. Mosby's Confederate cavalry have made a foraging expedition in the Shenandoah valley, and are moving towards Leesburg. The court of Cincinnati has refused to issue a writ of *habeas corpus* in Mr. Vallandigham's case. All is quiet at Suffolk and West Point.